

THE EFFECT OF WORK-LIFE BALANCE AND SPIRITUAL INTELLIGENCE ON ORGANIZATIONAL CITIZENSHIP BEHAVIOR MEDIATED BY ORGANIZATIONAL COMMITMENT



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Abstract

This study investigates the influence of work-life balance (WLB) and spiritual intelligence on organizational citizenship behavior (OCB), with organizational commitment as a mediating factor, in the context of Islamic banking. The competitive nature of the banking industry, particularly for Islamic banks, requires effective human resource management to enhance organizational performance and employee contributions beyond formal roles. Employees' ability to balance professional and personal lives and their spiritual intelligence are critical factors in fostering positive organizational behaviors. Using a purposive sampling technique, 139 married employees with more than one year of service. This criterion was chosen to ensure the respondents had sufficient experience and personal stability to reflect the dynamics of WLB and organizational commitment. The results reveal significant positive relationships between WLB, spiritual intelligence, and OCB, both directly and mediated by organizational commitment. These findings offer valuable insights for human resource management in Islamic banking to strengthen employee engagement and organizational effectiveness.

Keywords: Organizational Citizenship Behavior, Organizational Commitment, Spiritual Intelligence, Work-Life Balance

INTRODUCTION

The Islamic banking industry has continued to experience significant development in recent decades, especially in Indonesia, as one of the countries with the largest Muslim population in the world (Suryadi et al, 2022). However, amidst increasingly tight competition, Islamic banking is not only required to present competitive products and services, but also to maintain the quality of human resources (HR) as the backbone of operations. One important aspect in HR management is encouraging Organizational Citizenship Behavior (OCB), which is extra-role behavior that is voluntary and supports the effectiveness of the organization as a whole.

OCB is a crucial element in the Islamic banking industry because of its highly service-oriented nature. Islamic banking requires employees who not only work according to formal job descriptions, but also show initiative, help co-workers, maintain harmony in the work environment, and show concern for the sustainability of the organization. This is in line with the basic principles of Islamic banking, which are based on ethical, moral, and sustainability values of Behavior.

OCB is defined by Organ (1988) as all individual behaviors in the workplace that can facilitate organizational performance, termed lubricating social machinery in the organization, but are not included in the individual's original duties. This behavior can be in the form of helping coworkers in their work, not complaining about small things in the work, and maintaining organizational assets. Many studies find the impact of OCB on the overall functioning of the organization. OCB has been shown to increase organizational effectiveness, productivity, and performance, overcome employee turnover, increase customer and employee satisfaction, sales performance, improve product quality and quantity, and help increase profitability. Many factors influence the emergence of OCB behavior, including work-life balance, spiritual intelligence, and organizational commitment.

Work-Life Balance (WLB) is defined by Fisher et al. (2009) as an effort made by individuals to balance two or more roles that are carried out. WLB is a balanced condition between work life and personal life that will create a sense of satisfaction with both. Previous studies have shown that WLB has a significant and positive effect on OCB (Pradhan et al.,

2017; Iroth et al., 2022; Hikmah and Lukito, 2021). Meanwhile, according to research by Fitriani et al. (2023), it states that WLB does not have a direct effect on OCB.

Zohar and Marshall (2007) define spiritual intelligence as a set of abilities possessed by humans to behave well according to appropriate norms. In addition, it is also the ability used in solving problems, as well as the ability possessed by humans to interpret every event that occurs in their lives, both good and bad events. Previous research conducted by Alamanda et al. (2021), Anwar and Ghani (2015), showed that there is a positive and significant relationship between spiritual intelligence and OCB. According to Yadav and Punia (2016) and Sani and Ekowati (2020) stated that spiritual intelligence does not affect OCB.

Another factor that influences OCB is organizational commitment. Meyer and Allen (1997) define organizational commitment as an individual's psychological bond to the organization, including a sense of involvement in work, loyalty, and belief in organizational values. Research conducted by Vasudevan (2021), Ashutosh (2020) shows that organizational commitment has a positive effect on OCB. Meanwhile, according to Nurfitriyana and Muafi (2023), organizational commitment does not affect OCB.

There is a relationship between the influence of WLB on organizational commitment. Several previous studies have stated that WLB has a positive and significant effect on organizational commitment (Shabir and Gani, 2022; Mengistu and Worku, 2020; Marseno and Muafi, 2021; Pawoko et al., 2019), while according to Rene and Wahyuni (2017) WLB does not have a significant effect on organizational commitment. Likewise, there is an influence of spiritual intelligence on organizational commitment. Hasan and Muafi (2023), Ravikumar and Dhamodharan (2014), Kalantarkousheh et al. (2014), Djafri and Noordin (2017), Asutay et al. (2022), stated that spiritual intelligence has a positive effect on organizational commitment, while according to Akbar and Nurlina (2017) spiritual intelligence does not affect organizational commitment. From several previous studies that support it, it is estimated that organizational commitment will be an intervening variable in the relationship between the influence of WLB and spiritual intelligence on OCB.

Based on the phenomena faced in the management of human resources in Islamic banking, and based on the existence of research gaps and findings from previous studies, this

study was conducted with the aim of analyzing the influence of WLB and spiritual intelligence on OCB behavior in Islamic banking employees, mediated by organizational commitment.

REVIEW OF LITERATURE

OCB

Organ (1988) defines OCB as individual behavior that is free, not directly or explicitly related to the reward system, and can improve the effective functioning of the organization. OCB is also often interpreted as behavior that exceeds formal obligations (extra role) that is not directly related to compensation. This means that someone who shows OCB behavior does not expect to get compensation in the form of payment or a certain bonus. OCB is more about the social behavior of each individual to work beyond what is expected. The OCB dimensions used in this study are altruism, conscientiousness, sportsmanship, courtesy, and civic virtue.

Organizational Commitment

Meyer and Allen (1997) define organizational commitment as an individual's psychological bond to the organization, including a sense of involvement in work, loyalty, and belief in organizational values. The dimensions of organizational commitment used in this study are affective commitment, continuance commitment, and normative commitment.

WLB

WLB is defined by Fisher et al. (2009) as an effort made by individuals to balance two or more roles that are undertaken. WLB is a balanced condition between work life and personal life that will create a sense of satisfaction with both. The dimensions used in this study are Work Interference with Personal Life (WIPL), Personal Life Interference with Work (PLIW), Work Enhancement of Personal Life (WEPL), and Personal Life Enhancement of Work (PLEW).

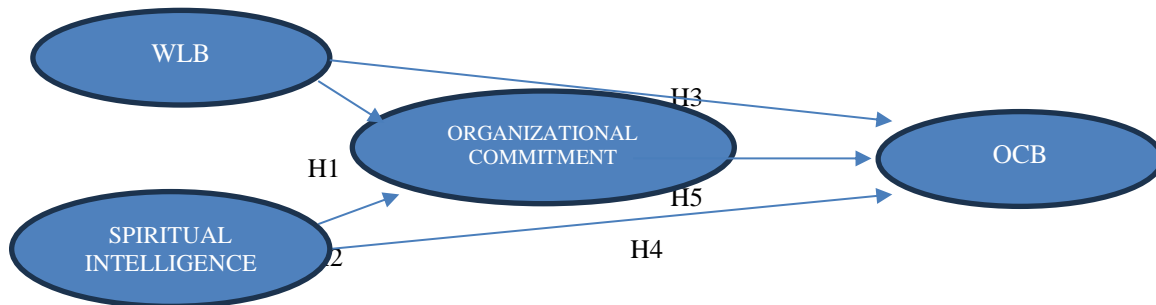
Spiritual Intelligence

Zohar and Marshall (2007) define spiritual intelligence as a set of abilities possessed by humans to behave well according to appropriate norms, as well as the ability to solve

problems, as well as the ability possessed by humans to interpret every event that occurs in their lives, both good and bad events.

Hypothesis Development

Figure 1.
Research Model



Relationship between Work-life Balance and Organizational Commitment

Shabir and Gani (2022), Mengistu and Worku (2020), Marseno and Muafi (2021), and Pawoko et al. (2019) showed that work-life balance has a positive effect on organizational commitment. Organizational commitment can be increased by improving work-life balance, especially in terms of time control between the profession and the family and social life environment (Pawoko et al., 2019). From previous research, the following hypothesis can be formulated:

H1: Work-life balance has a positive effect on organizational commitment

The Relationship Between Spiritual Intelligence and Organizational Commitment

Previous studies conducted by Hasan and Muafi (2023), Ravikumar and Dhamodharan (2014), Kalantarkousheh et al. (2014), Djafri and Noordin (2017), and Asutay et al. (2022) showed that spiritual intelligence has a positive effect on organizational commitment. It has been proven that there is a meaningful relationship between spiritual intelligence and organizational commitment of employees of an organization. When a person's spiritual intelligence increases, their organizational commitment also increases (Kalantarkousheh et al., 2014). From previous studies, the following hypothesis can be formulated:

H2: Spiritual intelligence has a positive effect on organizational commitment

Relationship between Work-life Balance and OCB

Previous studies have shown that there is a positive correlation and significant influence of work-life balance on OCB (Pradhan et al., 2017; Iroth et al., 2017; Hikmah and Lukito, 2021). High-quality work-life balance is very important for organizations to be able to continue to retain their best employees. The balance of work life and social life has a significant impact on employee attitudes and behaviors as well as organizational effectiveness. Work-life balance can stimulate employee involvement in OCB, which can benefit the organization through positive effectiveness (Pradhan et al., 2017). From previous studies, the following hypothesis can be formulated:

H3: Work-life balance has a positive effect on OCB

The Relationship between Spiritual Intelligence and OCB

Previous studies conducted by Alamanda et al. (2021), Anwar and Ghani (2017), and Sulastini et al. (2023) showed a positive influence of spiritual intelligence on OCB. Spiritual intelligence gives a person an overview of life and the work environment, and leads them towards internal and external peace, which plays an important role in improving a person's mental health, which is one of the important organizational consequences in giving rise to OCB (Alamanda et al., 2021). From previous studies, the following hypothesis can be formulated:

H4: Spiritual intelligence has a positive effect on OCB

Relationship between Organizational Commitment and OCB

Previous studies conducted by Vasudevan (2021), Ashutosh (2020), Mahardika and Wibawa (2019), and Pitaloka and Sofia (2014) stated that organizational commitment has a positive effect on OCB. Individuals who have high organizational commitment will be more dedicated and focused on achieving organizational goals. High organizational commitment encourages employees to demonstrate strong OCB, such as high work initiative, caring about coworkers for the benefit of the organization, and prioritizing the organization's concerns (Pitaloka and Sofia, 2014). Based on previous research, the following hypothesis is formulated:

H5: Organizational commitment has a positive effect on OCB

RESEARCH METHOD

The type of research used is quantitative explanatory, which aims to test the causal relationship between independent variables (WLB and spiritual intelligence), intervening variables (organizational commitment), and dependent variables (OCB). This study uses a population of Islamic banking employees in the Pekalongan area, Central Java. Sampling using a purposive sampling technique with the criteria of being married and having worked for more than 1 year. From the questionnaires distributed, the number of samples that met the criteria was 139 and this met the provisions for the number of samples according to Roscoe (1975) in Sugiyono (2018) namely in multivariate research (including multiple regression analysis) the sample size must be ten times larger than the number of variables to be analyzed. The data obtained were then tabulated according to the Likert scale, for further analysis using SPSS software to determine the direct relationship between the independent variables and the dependent variables, and to see whether there was a mediation effect.

RESULTS AND DISCUSSION

Respondent Description

Based on the questionnaire answers obtained, a description of the respondent's identity can be found, as in Table 1:

Table 1.
Respondent Description

Criteria		Amount	Percentage
Gender	Man	77	55.40%
	Woman	62	44.60%
Age	30 years	41	29.0%
	30 – 40 years	53	38.10%
	> 40 years	45	32.40%
Education	High	5	3.60%
	Diploma	36	25.90%
	Bachelor	85	61.20%
	Postgraduate	13	9.40%

Based on Table 1, it can be explained that the majority of respondents are male, namely 55.4%, in the age range of 30 - 40 years, with a percentage of 38.1%, and with a final education of Bachelor's degree, namely 61.2%.

Variable Description

OCB behavior in the Pekalongan Islamic banking environment is quite good. This can be seen from the results of the answers of 139 respondents to the questionnaire statements on the OCB variable, showing a mean value of 4.08, which means that the average respondent agrees with the statement items that represent the indicators of the OCB variable in the questionnaire.

Organizational commitment in the Pekalongan Islamic banking environment also good. With a mean value of 3.98, it shows that the average respondent agrees with the statement representing the organizational commitment variable indicator in the questionnaire.

WLB in the Islamic banking environment of Pekalongan is also quite good, with a mean value of 3.98, which means that the average respondent agrees with the statements that represent the indicators of the WLB variables in the questionnaire. Likewise, with kspiritual intelligence in the environmentPekalongan Islamic banking, which includes good, with a mean value of 4.20, which means that on average, respondents agree with the statements that represent indicators of the spiritual intelligence variable in the questionnaire.

Validity and Reliability Test

The OCB variable has a KMO and Bartlett's Test value of 0.869 (> 0.6), the organizational commitment variable has a KMO value of 0.832 (> 0.6), the WLB variable has a value of 0.836 (> 0.6), the spiritual intelligence variable has a KMO value of 0.815 (> 0.6) so that all variables are declared to meet the sample adequacy requirements.

Validity test was conducted on all indicators of each variable. The OCB variable indicator as many as 16 items in the matrix component table, showed a loading factor value > 0.4 , so the OCB variable was declared valid. The organizational commitment variable indicator as many as 7 items, showed a loading factor value > 0.4 , so the organizational commitment variable was declared valid. The spiritual intelligence variable indicator as many as 7 items, all showed a loading factor value > 0.4 , so the spiritual intelligence variable was declared valid.

In this stage 1 validity test, for the WLB variable with a total of 13 indicators, there are 3 indicators with a loading factor value of <0.4 and are declared invalid, so the three indicators are deleted. Furthermore, from the remaining indicators, a stage 2 validity test is carried out where all indicators show a loading factor value of >0.4 so that the WLB variable is declared valid.

The results of the reliability test showed that the Cronbach Alpha value for the OCB variable was 0.896, the variable WLB as big as 0.829, the variable spiritual intelligence of 0.849, and the organizational commitment variable of 0.808. All variables show a Cronbach alpha value > 0.06, so all research instruments for each variable are declared reliable.

Multiple Linear Regression Analysis

Table 2.
Multiple Linear Regression Test Results

No.	Variable Relationship	Regression Model Equation I						
		Model Test			Hypothesis Testing			
		R ²	F	Sig. F	B	t	Sig.	Information
Model I: $Y = 0.442 X_1 + 0.325 X_2$								
1.	The influence of WLB on organizational commitment	0.470	62,235	0.001	0.442	5,638	0.001	Positive and significant influence (H1 accepted)
2.	The influence of spiritual intelligence on organizational commitment				0.325	4,144	0.001	Positive and significant influence (H2 accepted)
No.	Variable Relationship	Regression Model Equation II						
		Model Test			Hypothesis Testing			
		R ²	F	Sig. F	B	t	Sig.	Information
Model 2: $Y = 0.241X_1 + 0.358X_2 + 0.359Y_1$								
1.	The influence of WLB on OCB	0.677	97,456	0.001	0.241	3,539	0.001	Positive and significant influence (H3 accepted)

2.	The influence of spiritual intelligence on OCB				0.358	5,502	0.001	Positive and significant influence (H4 accepted)
3.	The influence of organizational commitment on OCB				0.359	5,357	0.001	Positive and significant influence (H5 accepted)

Equation I

Regression equation I involves WLB and spiritual intelligence variables as independent variables, and organizational commitment as the dependent variable. The results obtained according to table 2, the significance value (Sig.) F of 0.001 (<0.05) means that the regression model I is declared fit and worthy to be continued. The adjusted R2 value in equation I is 0.470, which means that the WLB and spiritual intelligence variables are able to explain the organizational commitment variable by 47%, while the remaining 53% is explained by other causes outside the model. The significance value in the t-test (hypothesis) in equation I shows:

1. H1: WLB has a positive effect on organizational commitment.
 The significance value is 0.001 (<0.05) and the beta value is 0.442, meaning that WLB has a positive effect on organizational commitment. Thus, hypothesis 1 (H1) is accepted.
2. H2: Spiritual intelligence has a positive effect on organizational commitment.
 The significance value is 0.001 (<0.05) and the beta value is 0.325, so hypothesis 2 (H2) is accepted.

Equation II

Regression equation II involves WLB variables, spiritual intelligence, and organizational commitment as independent variables, and OCB as dependent variables. In Table 2, it shows the significance value (sig.) F of 0.001 (<0.05), meaning that the regression model II also meets the goodness of fit and is worthy of being continued. The R2 value in equation II is 0.677, which explains that the WLB variables, spiritual intelligence, and organizational commitment are able to explain the OCB variable by 67.7%, while the

remaining 32.3% are other factors not examined in this study. The t-test (hypothesis) in equation II shows:

1. H3: WLB has a positive effect on OCB.

The significance value is 0.001 (< 0.05) and the beta value (β) is 0.241, so hypothesis 3 (H3) is accepted.

2. H4: Spiritual intelligence has a positive effect on OCB.

The significance value is 0.001 (< 0.05) and the β value is 0.358, so hypothesis 4 (H4) is accepted.

3. H5: Organizational commitment has a positive effect on OCB.

The significance value is 0.001 (< 0.05) and the β value is 0.359, so hypothesis 5 (H5) is accepted.

Mediation Effect



Figure 2.
Mediation Model 1

Figure 2 shows a mediation model where the organizational commitment variable is intervening in the relationship between the influence of the WLB variable on OCB. The β value on the direct influence of WLB on OCB is 0.241. While the β value on the influence of WLB on OCB through organizational commitment is $0.442 \times 0.359 = 0.158$. This value is significant, indicating that organizational commitment mediates the influence of WLB on OCB. Because the direct influence of WLB on OCB is also significant, this mediation effect is a partial mediation.

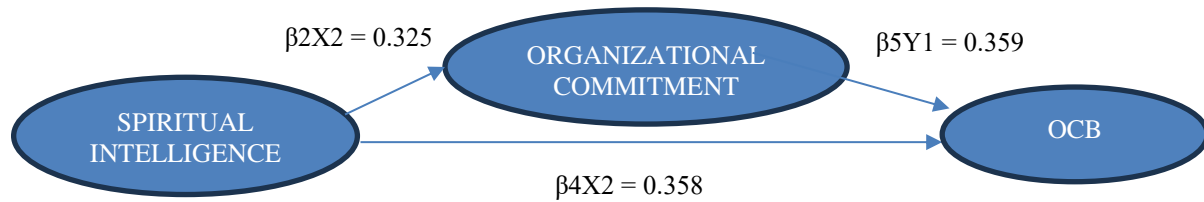


Figure 3.
Mediation Model 2

Figure 3 shows a mediation model where the organizational commitment variable is intervening in the relationship between the influence of spiritual intelligence variables on OCB. The β value on the influence of spiritual intelligence on OCB directly is 0.358. While the β value on the influence of spiritual intelligence on OCB through organizational commitment is $0.325 \times 0.359 = 0.117$. This value is significant, indicating that organizational commitment mediates the influence of spiritual intelligence on OCB. Because the influence of spiritual intelligence on OCB is also significant, this mediation effect is a partial mediation.

WLB Has a Positive Influence on Organizational Commitment

WLB has a positive and significant effect on organizational commitment, meaning that the more positive WLB practices are felt by employees in their work environment and personal life, the more positive the employee's commitment to the company will be. This finding is in line with research conducted by Shabir and Gani (2022), Mengistu and Worku (2020), Marseno and Muafi (2021), and Pawoko et al. (2019).

Respondent descriptions show that the majority of respondents have a Bachelor's degree and are quite mature, between 30 and 40 years old. This could be a fairly supportive factor, where at the age of 30 to 40 years, individuals are generally in a more stable phase of life, both in terms of career and personal life. They may have reached a higher level of career maturity, but also begin to prioritize personal and family needs. At this age, individuals generally have more complex family or personal life responsibilities, but are also trying to maintain and develop their careers. Because a good work-life balance can reduce stress and increase life satisfaction, employees in this age range tend to be more committed to the

organization because they feel the organization provides the support needed for their well-being, and this can increase organizational commitment.

Employees with a bachelor's degree tend to have better skills in managing their work and personal lives. Higher education often provides a better understanding of the importance of work-life balance and its impact on productivity and job satisfaction. With higher education, employees can see work as part of their life purpose and, at the same time, appreciate the importance of their personal life. With organizational support that allows them to balance the two, they will feel more loyal and committed to maintaining their position in the company.

Spiritual Intelligence Has a Positive Influence on Organizational Commitment

Spiritual intelligence has a positive and significant influence on organizational commitment, meaning that employees with a better level of spiritual intelligence will show a better commitment to the company. This finding is in line with previous research conducted by Hasan and Muafi (2023), Ravikumar and Dhamodharan (2014), Kalantarkousheh et al. (2014), Djafri and Noordin (2017), and Asutay et al. (2022) that spiritual intelligence has a positive and significant influence on organizational commitment.

Several indicators of the spiritual intelligence variable show a mean value that is higher than the overall mean, including the reluctance to cause unnecessary harm, quality of life inspired by vision and values, and having independence or independence from the environment, where respondents are able to maintain values and principles that they believe are true.

Employees with high spiritual intelligence have a strong moral awareness not to cause harm to the organization, coworkers, or the surrounding environment. They understand that their actions must contribute to the common good. This awareness strengthens normative commitment, which is a commitment based on a sense of responsibility and moral obligation. They feel obliged to maintain the organization's reputation, fulfill job responsibilities, and act for the good of the organization.

Employees with high spiritual intelligence tend to live lives oriented towards noble values such as honesty, fairness, and dedication. They seek deeper meaning and purpose from every action, including their work. The alignment between the vision and values of

employees and the organization increases affective commitment, which is an emotional attachment to the organization. Employees feel that the organization is a place that supports them in realizing these values, so that their loyalty grows naturally.

Employees with high spiritual intelligence allow employees to stick to the principles they believe are right, regardless of the negative influence of the environment. They tend to be individuals who are not easily affected by social pressure or internal organizational conflicts. This independent nature makes them more resistant to organizational dynamics or challenges, making them less likely to leave the organization just because of external factors. This strengthens continuance commitment, which is a commitment based on awareness of the value and importance of long-term relationships with the organization.

Spiritual intelligence provides a moral framework, a vision of life, and individual resilience that makes employees more emotionally, morally, and rationally attached to the company. They do not only work for material goals but also to provide a broader impact. Therefore, high spiritual intelligence is a significant driving factor for organizational commitment.

WLB Has a Positive Influence on OCB

WLB has a positive and significant influence on OCB, meaning that employees who experience WLB practices in their work environment and personal life will demonstrate OCB behavior in their work environment. This is in line with previous studies, which show that there is a positive correlation and significant effect of WLB on OCB (Pradhan et al., 2017; Iroth et al., 2017; Hikmah and Lukito, 2021).

Several indicators of WLB have mean values above the overall average, namely the ability to maintain personal life as planned, not neglecting personal life because of work, the ability to meet work targets despite having personal life problems, personal life creates a good mood while working, personal life gives strength to work and personal life supports doing work.

Employees who are able to meet work targets despite having personal life problems demonstrate good levels of stress management and personal resilience. Employees who successfully meet targets amidst personal challenges tend to have more energy to volunteer to help coworkers or the organization. They not only focus on core tasks but also tend to

exhibit behaviors such as helping colleagues (altruism dimension), supporting the work environment, and maintaining team harmony, because they feel more in control of their lives.

Employees who feel that their personal life can create a good mood at work will affect their attitude towards work and colleagues. They are more optimistic, friendly, and open in interacting with others. This positive emotional condition increases the tendency to engage in behaviors such as resolving minor conflicts at work, helping coworkers with tasks, or proactively supporting the team. This is in accordance with the dimensions of courtesy and sportsmanship in OCB.

Employees who feel their personal lives support them in doing their work create a harmony that increases engagement and dedication to work. Employees feel that they are not only working for the organization, but also that their personal lives are supported. This harmony encourages behaviors such as supporting good work norms (civic virtue), maintaining a conducive work environment, and demonstrating a high sense of social responsibility towards the organization.

Spiritual Intelligence Has a Positive Influence on OCB

Spiritual intelligence has a positive and significant influence on OCB, meaning that employees who have a good level of spiritual intelligence will demonstrate OCB behavior. The results of this study are in line with the findings of several previous studies (Alamanda et al., 2021; Anwar and Ghani, 2017; Sulastini et al., 2023).

Employees with high spiritual intelligence tend to exhibit stronger OCB because they view work as part of a larger moral responsibility. Indicators of spiritual intelligence, such as reluctance to harm others, living by noble values, and independence, strengthen OCB behaviors through positive influences on interpersonal relationships, conflict management, and intrinsic motivation. This support creates a harmonious and productive work environment, which supports the organization's shared goals.

Employees with high spiritual intelligence see work as part of a larger life purpose, so they tend to exhibit behaviors that support collective well-being. Employees with high spiritual intelligence have fairly good conflict management skills, which will help employees constructively handle conflict, such as maintaining positive interpersonal relationships and helping to resolve problems in the workplace. Employees with high spiritual intelligence are

also more motivated by internal values, rather than just external rewards. This makes them more likely to engage in OCB, because such behavior is consistent with their principles.

Organizational Commitment Has a Positive Influence on OCB

Organizational commitment has a positive and significant influence on OCB, meaning that employees who have a good commitment to the company will demonstrate OCB behavior. The results of this study are in line with previous studies conducted by Vasudevan (2021), Ashutosh (2020), Mahardika and Wibawa (2019), and Pitaloka and Sofia (2014).

Several indicators of this organizational commitment variable have a mean that is higher than the average value of all indicators, namely the indicator items for strong trust and accepting values and goals., lloyalty to the company, kwillingness to use efforts for the benefit of the company, consider the benefits of staying with the company, and the taste oftake responsibility for the company.

Employees with a strong belief in the values and goals of the organization feel aligned with the vision and mission of the company. They not only understand the goals of the organization, but also make them part of their personal goals. This alignment encourages employees to voluntarily contribute more than expected, such as actively participating in organizational activities (civic virtue), maintaining a positive work environment (courtesy), and helping coworkers (altruism). They feel a moral responsibility to support the overall success of the organization.

Loyal employees show a deep emotional attachment to the organization. Loyal employees not only value their working relationships but also feel that the organization is an important part of their professional lives. This loyalty encourages employees to demonstrate sportsmanship, which is avoiding negative attitudes or complaints, and supporting the stability of the organization proactively. They are more likely to maintain the reputation of the organization and support coworkers in achieving common goals.

The indicator of willingness to use effort for the benefit of the company shows the dedication of employees to put in more effort than just fulfilling formal duties. They are motivated to see the company grow and achieve success. Employees with this willingness tend to show conscientious behavior, namely being diligent and obedient to organizational

rules even outside of formal duties. They are also willing to take the initiative to help coworkers or solve problems without being asked.

Employees who consider the benefits of staying with the Company show awareness of the benefits gained from working in the organization, creating continuance commitment. They feel that staying with the organization is a rational decision that supports the stability of their careers and personal lives. This awareness encourages behaviors such as civic virtue, where employees are more involved in organizational activities that ensure the sustainability and development of the company. They are also more likely to help maintain the operational efficiency of the company voluntarily.

Employees who have a sense of responsibility towards the company reflect normative commitment, where employees feel a moral obligation to support the organization. They feel responsible for the success of the organization, both individually and as a team. This sense of responsibility drives behaviors such as altruism (helping coworkers without being asked) and courtesy (respecting coworkers and minimizing conflict). They also tend to maintain a stable work environment by showing a positive attitude and supporting management decisions.

Organizational Commitment as an Intervening Variable

Based on the β relation in the analysis of mediation model 1, it shows that organizational commitment mediates the influence of WLB on OCB. The mediation effect is partial, indicating that WLB not only affects OCB directly but also through increasing employee commitment to the organization.

In the β relationship analysis of mediation model 2, it was also found that organizational commitment partially mediates the influence of spiritual intelligence on OCB. Organizational commitment creates basic values such as responsibility, integrity, and empathy that strengthen employees' emotional and moral attachment to the organization. This commitment encourages employees to demonstrate OCB as a form of voluntary contribution to the success of the organization.

CONCLUSION

Based on data analysis, hypothesis testing, and discussion, the conclusions of this study are as follows: 1) WLB has a positive and significant effect on organizational commitment, 2) spiritual intelligence has a positive and significant effect on organizational commitment, 3) WLB has a positive and significant effect on OCB, 4) spiritual intelligence has a positive and significant effect on OCB, 5) organizational commitment has a positive and significant effect on OCB, 6) organizational commitment partially mediates the effect of WLB on OCB, 7) organizational commitment partially mediates the effect of spiritual intelligence on OCB. Practically, the results of this study are useful for organizations, especially the Islamic banking sector, to be able to implement policies that support employee life balance and spiritual development to increase employee loyalty and extra-role behavior.

This study is still very limited in various ways, therefore, further research is still recommended to use a wider and more diverse sample to increase the generalization of the results, explore other mediating or moderating variables, such as job satisfaction, motivation, or leadership style, and integrate a qualitative approach to explore personal aspects related to employee life balance and spiritual intelligence.

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